PRACTICAL ANTHROPOLOGY

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PRACTICAL ANTHROPOLOGY

Editorial Statement

There is nothing final or official about the title, PRACTICAL ANTHROPOLOGY, for this issue of a bulletin for Christian anthropologists is experimental and tentative. It might be said that the title reflects the desire some of us have that there will someday be a journal for Christians who are interested in applying anthropology. Right now it is hoped that your interest and cooperation will justify continuing this paper. One additional experimental issue will be sent, and then we will ask you whether or not you would like to see it continued. We believe that a small paper containing news items, a short article or two and miscellaneous information of interest to Christian students of anthropology would be of great value for increasing the usefulness of anthropology for Christian workers. This issue embodies the sort of thing we have in mind. Your reactions and suggestions will be appreciated.

We must depend on you to supply us with interesting material. If you have information you would like to see published in the next issue please send it to us right away. We hope to put out the second issue in November. We believe it will not be difficult to find material for articles. A number of anthropologically trained Christians have done work which would be of interest and profit for us to hear about. Next month we hope to have a report from a missionary as to how anthropological principles and techniques can be used to help establish a missionary on the field.

This issue is being sent to those whose names and addresses are readily available. Undoubtedly there are others who would be interested. If you have the names and addresses of interested persons which we may not have, please send them, and we'll be glad to send a copy.

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ANTHROPOLOGY AND THE MINISTER

by Robert Zap

To those who have studied anthropology its value for training foreign missionaries is fairly obvious, but to many there is no apparent connection between anthropo-

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logy and the Christian ministry. It is said that anthropology is applicable in foreign missions because the missionary is working among people of a different culture. This, however, is also true of the minister, if he would only recognize it. Within our own culture are many subcultures and, hence, many significant cultural differences with which the minister should be able to cope.

Some years ago a Dutch Reformed church was begun in a community which was predominantly Bohemian in background. The first minister was Dutch and steeped in Dutch tradition (culture). Since the Dutch people have very strong convictions against working on Sunday, the new pastor was shocked to find that almost everybody worked on their homes and in their gardens on Sunday. He immediately began to preach hotly against this practice, and the people were so offended by his tactics that he soon gave up the field as unworthy of the time and money being spent. Had the pastor investigated and realized from the beginning that he was dealing with a different subculture he could have dealt with the custom of working on Sunday as a part of the cultural whole, i.e., the way of life peculiar to the people of that community. His mistake was in trying to uproot immediately a trait which had been a functioning part of the culture of these people for many years. Today the effects of this situation still are hindering the work of the Dutch Reformed minister. An anthropologically trained pastor educated to be aware of cultural differences might have avoided the development of a situation which continues to hinder the Lord's work.

Today ministerial students receive seminary training which prepares them theologically for their work, but they are provided with little to give them an adequate understanding of the people in their congregation and community. Some tools for guidance of the congregation are provided, but that understanding of human behavior which will permit an objective perspective on the people of a community is often lacking. One profitable way to gain an understanding of the peculiar cultural behavior of the people of a community is for a new minister to begin and continue an ethnographic study of the communi-

ty, utilizing the established techniques of the social sciences. This procedure would enable him to discover the significant cultural traits and their roles in that community, the awareness of which is so essential in understanding a particular group of people. Matters such as the social patterns, economic and political organization, technology and education should be included. In fact, the whole range of cultural forms should be probed to discover significant traits which may have a bearing on the minister's spiritual work in the church and community. Such findings should also be made available to the minister's successor.

Anthropological training can be very beneficial to a minister in providing him with certain desirable attitudes and perspectives and dispelling certain harmful attitudes. The routing of unwarranted ethnocentrism in the mind of the minister is an example. The average person is very ethnocentric, and this includes Christian workers. A Sunday school teacher who was giving a flannel graph talk illustrating the work of a missionary in Africa repeatedly referred to the natives as being "ignorant". The inference is, of course, that, being ignorant they are inferior. The attitude inspired by such a presentation is that one becomes a missionary, not so much because one deeply loves the people as individuals Christ suffered and died for and as potential brothers and sisters in Christ, but because they are poor ignorant savages that one pities and feels compelled to condescend to work among because it is the noble thing to do. There is evidence that such an attitude is more prevalent among born again Christians than we are willing to admit. Could ethnocentrism on the part of Christian workers in the local church be one cause of this? Should not the pastor himself have the right attitude and be prepared to cope with this ethnocentrism in his church?

Christians are also ethnocentric about the beliefs maintained by their church and denomination. Christians fail to unite around the primary doctrines of the Christian faith partly because of overemphasis upon lesser doctrines held by groups too ethnocentric to see the insignificance of the differences and place them in

proper perspective in relation to the whole of Christian doctrine. The result is that Christians are divided, and progress in getting out the Good News is seriously retarded.

The tie between the local church and foreign missions is generally recognized. A certain amount of money is sent to the mission field, and a few young missionaries are recruited from the membership. It is too often true, however, that there is a lack of interest in missions on the part of the pastor, as well as a lack of understanding of the nature and needs of the world's unmissionized peoples. The result is that few young people will dedicate themselves to missionary work, and little money is given for the maintainance and expansion of foreign missions. Through the study of anthropology the minister can acquire a knowledge of foreign peoples and their needs. Some ministers tour the mission fields to get an over all view of the work, but this is not usually possible for the pastor of the average church. A much more adequate method (and, incidentally, more economical of the Lord's time and money) is for the minister to read ethnographies of different peoples and their cultures in order to gain a better understanding of them and pass it on to his people. He can also learn much by reading anthropological journals and corresponding with missionaries. A pastor who uses these means of informing himself will have a far more accurate and complete knowledge of missionary needs and problems than the individual whose impressions are those of the superficial globetrotter.

The minister's attitude toward race and racial prejudice is another matter in which anthropology may assist. Physical anthropology teaches that racial differences are so minor as to be insignificant, thus lending scientific support to the teachings of the minister who believes God has not endowed one race above another. The pastor is often called upon to deal with problems of a racial nature such as the problems of mixed marriages and segregation in the community and church. It should be well worth the time and effort for a minister to study the findings of physical and cultural anthropology on racial questions both to clear up his own thinking

and to lead his congregation in a proper consideration of the problem. From physical anthropology he will learn the real nature of race; from cultural anthropology he can gain a better understanding of the social and cultural implications of race and apprehend more effectively where, in what manner, and to what degree he can make his contribution to the solution of racial problems.

The minister's position concerning evolution is another area in which anthropological training may help. If one were to ask the average minister what he knows about evolution the answer would probably be that he doesn't know much, but he's against it. This is not so humerous as it may seem when one remembers that the disturbed young Christians who come to their pastors for advice have received the teachings of evolution from instructors much better trained in the facts and theories of biological science than most ministers. The result is often unfortunate for the student who is a little weak in his Christian faith. The Christian worker's understanding of the problem of evolution is generally seriously inadequate, and their counseling on the matter can be no better. The minister should study human evolution and its implications and learn to think through the problems objectively, weeding the sound from the unsound so that he may be prepared to sit down and define problems and answer questions intelligently. Only in this way can he be a real help in this matter.

Still another factor is the minister's attitude toward language. Anthropological linguistics and the concepts it embodies can help the pastor with a very common problem. In a certain economically "lower middle class" community many of the older members of the church had no highschool training, and some never were graduated from elementary school because they had to earn a living at an early age. The pastor, who took over immediately after his seminary training, was trained to think in theological terms, and spoke with flawless grammar. He consistently spoke above the understanding of the congregation. He was aware of the problem but found difficulty in making the necessary adjustments because of the fear of using "bad English" and the feeling that it

is desirable to use an extensive vocabulary. The anthropological concept of language is to study it as it is used by the people and excluding any judgement of quality according to how well it meets the requirements of good grammar. Such a point of view would free the minister to utilize a more adequate standard for speech from the point of view of helping people, that is, how well the language used conveys the intended meaning to the person or persons being spoken to. The minister owes it to himself and his congregation to study the basic principles of linguistics in order that he may more effectively present his message to the people.

An important function of the pastor is the setting of standards of Christian behavior by word and example. His people look to him to set these standards. There are certain principles of behavior which are clearly set forth by God in the Bible; standards which are absolute and therefore applicable in every society, no matter what its way of life. These are what may be called supercultural standards as opposed to man-made cultural standards. The pastor should be aware that in Christian practice both cultural and supercultural standards are maintained, and that some cultural standards which are actually out of harmony with the supercultural as revealed in Scripture have been confused with and set up as supercultural principles of behavior clearly commanded by God. This is a complex subject which we cannot do justice to here, but it seems important that ministers and other Christian thinkers develop this concept in a practical way.

One cultural (man-made) belief which has been set up as a supercultural principle is the taboo on the discussion of sex, which is looked upon as being completely evil. A careful examination of Scripture will show that it is not sex itself which is evil, but its abnormal and perverted use. The result of this cultural taboo is that Christian parents and Christian teachers are afraid to discuss the matter with young people in order that they may be guided to healthy attitudes and avoid the evils which so frequently trap the mentally and spiritually unprepared. Here a supercultural standard set up by God has been perverted by man's cultural use of it.

Other standards on which the culture concept of anthropology and the concept of the supercultural may help are such matters as drinking, smoking, gambling, attending movies, and the various forms of dancing. It should be readily recognized that there is no specific supercultural command against some of these things. Where then is the justification for denouncing these things in many of our churches? Most of us assume that there is a supercultural principle which would apply to some of these things even though it is not a direct command. The "stumbling-block" principle may be an example. However, this problem should be more clearly thought out than it has been so far in view of the wide disagreement among Christians on some matters such as smoking, square dancing and movies.

Furthermore, as the pastor deals with these problems in the community he should be aware of the functions that these cultural traits have in the culture. He should be able to supply a definite reason, if there is one, why the function of a trait is not superculturally valid rather than coming up with a reason that any thinking person could show invalid. There are certain practices not directly forbidden in Scripture, but which in a particular culture possess meanings and functions out of harmony with supercultural principles.

There are also supercultural standards revealed in Scripture which are generally ignored by the same Christians who most vigorously condemn practices not directly forbidden in Scripture. One of these practices, which is indulged in by pastors as well as lay people, is that of gossiping. This is very clearly forbidden in the Bible and has probably hindered the spread of the gospel more than any of the "cardinal vices." There are other cultural traits forbidden in Scripture but accepted and practiced by Christians.

It may be said that there is a lot in anthropology that is of no practical use to the minister, and that the fact that there are a few matters in which anthropological training may help does not justify a complete course of study. In any field, however, there are some things which do not seem to be of practical value. But it should be remembered that a well rounded understand-

ing of a subject gives one a greater appreciation of basic concepts which may be found to be of value in the future. It should also be noted that in this paper we have been able to indicate only a few of the principles of anthropology which are of value to the minister, and, perhaps, our treatment of them has been so brief as to fail to convey an adequate appreciation of their values. One of the most important features of anthropology is the broad outlook on human behavior which provides it with much more to offer a minister than some narrower fields. Ministers are trained in seminary to handle God's Word, but they are not adequately trained to work with people. A minister should be trained not only to solve certain specific problems he may meet, but also how to arrive at a solution by drawing upon a store of general principles. A minister who has studied anthropology will come away with a valuable perspective on his work which he would not be apt to acquire from any other source. There are few attributes that a minister could desire above a thorough understanding of his people regulated by a God-given love for them.

(The above article is a summary of the results of a seminar research project done by Mr. Zap while he was a student at Wheaton College.)

NOTES * NEWS * PEOPLE * PROJECTS

Greenmans Return to Mission Field

Bob and Lois Greenman and their two boys have begun their second term of work among the Indians of Northern Argentina. While Bob was doing deputation work Lois completed her work at Wheaton College, where she received her A.B. in anthropology in January. The Greenmans returned to their field in March of this year to continue their work under the Conservative Baptist Foreign Mission Society.

Anthropology at Shelton College

Among the Christian colleges offering courses in anthropology is Shelton College (formerly the National Bible Institute) located at Ringwood, New Jersey. James O. Buswell, III is Assistant Professor of Anthropology at Shelton. The offerings consist of six hours of General Anthropology, four hours of linguistics, a seminar on culture contact, and a seminar on Africa. Also taught by Mr. Buswell are Non-Christian Religions and Cults, and History of Missions.

Mr. Buswell received his M. A. from the University of Pennsylvania and is now doing graduate work at Columbia University. His master's thesis was done in the field of ethnolinguistics.

Stipe Begins Graduate Study

Mr. Claude Stipe of San Diego has been accepted by the graduate department at UCLA to work toward a graduate degree in anthropology and is beginning his work in September. Mr. Stipe is interested in the possibility of teaching anthropology. He received his bachelor's degree in anthropology from Wheaton College in 1952.

Reyburns Working in Ecuador

Mr. and Mrs. William Reyburn are nearing the end of their first year of missionary work in Ecuador, where they arrived in October of last year. Mrs. Reyburn (formerly Marie Fetzer) was Instructor in Anthropology at Wheaton College from 1948-9 to 1950-1. Mr. Reyburn

holds a graduate degree in linguistics while Mrs. Reyburn has an M.A. in anthropology from Columbia University.

Winter Begins Graduate Work

Mr. David Winter is enrolling for graduate work in anthropology at UCLA. Mr. Winter was graduated in anthropology from UCLA in June, 1953. He is interested in anthropological research and teaching.

Anthropology at Wheaton College

A unique undertaking in Christian education was initiated at Wheaton in 1938 under the leadership of Dr. Alexander Grigolia, now at Eastern Baptist Theological Seminary. Anthropology was offered as a major field for the benefit of students preparing for anthropological research and for missionary work, the ministry, or other fields of Christian service. Since the initiation of the major Wheaton has graduated over 200 students in anthropology, many of which are now serving on the mission field.

Over 38 hours of anthropology are regularly offered, 28 hours being required for a major. Among the courses in cultural anthropology is Applied Anthropology, a two hour course treating of the problems of the missionary and how anthropology may help to solve them. In all the courses the practical relationship between anthropology and Christian thought and practice is emphasized. The completion of the four semesters of linguistics qualifies one to begin the second year of work at Wycliffe. A guide to the anthropology courses can be obtained by writing the department of anthropology at Wheaton.

Chairman of the Department of Anthropology and Archaeology at Wheaton is Dr. Joseph Free. Teaching anthropology are Dr. Robert Stone, who handles the linguistics courses, and Robert B. Taylor, who teaches the courses in cultural and physical anthropology.

Suggestions for Independent Study

A worthwhile project for anyone who has studied anthropology is independent reading and study in order that his anthropology may be of greater practical value

to him. Probably the two best general works are Man and His Works (1949) by Melville J. Herskovits and Anthropology (1948) by Alfred L. Kroeber. Both books are up to date and well done. The writer considers the former to be somewhat superior. Man in the Primitive World by E. Adamson Hoebel is somewhat inferior to the other two books in some ways but has the advantages of being shorter and easier to read. It contains much worthwhile material. For the person who is a stranger to anthropology and wishes to break himself in lightly, Outline of Anthropology by Melville Jacobs and Bernhard J. Stern may be of value. It is one of the College Outline Series and has the advantage of being inexpensive. The Ways of Men by John Gillin contains excellent material on the nature of culture and covers other areas of anthropology fairly well.

Every missionary should possess a copy of Notes and Queries in Anthropology (1951) compiled by the Royal Anthropological Institute. It is a helpful guide to the features of culture which the practical worker should watch for and record in order to understand the people with whom he is working. It is designed specifically for use by missionaries, administrators and other practical workers.

A book with tremendous implications of a practical nature for Christian work has been published this year. It is Innovation, the Basis of Cultural Change by H. G. Barnett. No serious student of anthropology should fail to examine this book. It is not a book to be read but should be studied. It is worthwhile, however, because of the insight it provides into the nature of culture and cultural change. Numerous principles of great significance for the missionary are to be found in its pages, for the missionary is an agent of cultural change.

No Christian student should fail to read the chapter in Modern Science and Christian Faith, "A Christian View of Anthropology," by William Smalley and Marie Fetzer. It is the best treatment of anthropology from the Christian point of view that is now available.

The Missionary and Anthropology by Gordon Hedderly Smith deserves much wider use than it has achieved. Some of the material is outdated, and the value of the book is

limited somewhat by the failure to treat of some of the most significant anthropological principles. It is of value, however, and it should be consulted by all interested in anthropology for missions.

Advantages of Membership in AAA

Changes are being made by the editors of the American Anthropologist. Formerly a quarterly publication, the magazine will now be issued every two months, and a number of privileges not offered before are being extended to the members. Among the changes: more articles for the pre-doctoral student, an extra book length memoir each year, the right to purchase anthropology books at a discount, the publication of a news bulletin for all members of the Association.

As a get acquainted offer a half year membership is available for $4.25. For this amount one will receive: three regular issues of the American Anthropologist, at least one book length memoir, two bulletins, and the privilege of buying books at a discount. If anyone wishes to take advantage of this offer send check or money order to Frederick Johnson, Executive Secretary, Box 71, Andover, Mass. The special offer expires October 15, 1953. A full year membership costs $8.50.

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(Address correspondence to R. Taylor, Dept. of anthropology, Wheaton College, Wheaton, Ill.)

PRACTICAL ANTHROPOLOGY

Editorial Statement

This is the second experimental issue of Practical Anthropology, and now we want to know if you think it should be continued. I sincerely believe that there are enough of us with anthropological interests and experience to justify the initiation of some means of colaboration now. This is needed in order that the value of anthropology for Christian thought and practice may be increased as rapidly as possible.

I am keenly aware, and I know that many of you are, that anthropology rightly applied can make significant contributions in many areas of Christian life. Among the problem areas where anthropology is relevant are race (prejudice, segregation, intermarriage, etc.), the need for more positive perspectives on human origins and development, the significance of the doctrine of cultural (and moral) relativism, standards of Christian conduct in the light of culture and superculture, the adjustment of the Christian to his socio-cultural environment, and cross cultural communication of the Christian message. The culture concept is of much significance for Christians and should be utilized in the training of Christian leaders. To this end anthropology should be included as a staple item in the curricula of our Christian schools. Probably the greatest potential field of applied anthropology is in Christian missions. A few anthropologically trained missionaries now on the field are demonstrating in a convincing way the effectiveness of anthropology when used by dedicated and Spirit-led Christians. The Wycliffe Bible Translators are effectively exploiting descriptive linguistics for missionary purposes. It is not too much to say that anthropology, as the broadest of the sciences of human behavior, has practical implications for every aspect of Christian thought and life. It has much to offer if used under God's direction.

Yes, anthropologically trained Christian workers are using anthropology, but too many of us don't know what they're doing and, therefore, can't benefit from it. We here at Wheaton have been considering some pertinent

problems from an anthropological point of view, and we suspect that some of you have, too. Unfortunately, you don't know what we are doing, and we don't know what you are doing. The interchange of ideas and experiences should encourage us to greater effort and effectiveness and permit much faster progress than if we continue to work in relative isolation. If we believe that this has any bearing on getting God's salvation message to those who should hear it, which should be our ultimate goal, then why not work together? Not only would a periodical communication make it possible for us to collaborate, it should eventually contribute to bringing about a wider acceptance of anthropology among Christians and, hence, more to work with us on these significant problems.

If you share with me the conviction that God would have us use the principles and techniques of anthropology to advance His cause in a complex age, won't you work with us? We hope that as many of you as possible who have had anthropological training will help, but all of you who are interested are invited to join us in this venture. Perhaps you are not now studying or using anthropology but believe it can be of value and want to learn more about how it can be used. If so, we invite you to join us, too. As you become better acquainted with the possibilities you may be able to help us, and I think we need all the hands we can get. Examine these experimental issues, think about it, and talk to the Lord about it. Soon we will communicate with you by first class mail to get your opinions. The more that respond the better the periodical can be, and it can improve with age. We are hoping that it can age at the rate of six issues a year.

I personally feel that if this venture continues, the next step should be to get some kind of permanent organization behind it, but first let's get the periodical going, and then, if God wants it that way, we can go on from there. We solicit your suggestions and encouragement. Remember that we are small in numbers, and we will need the favorable response of each one who is genuinely interested to make this worthwhile.

--R. B. Taylor

APPLIED ANTHROPOLOGY AMONG THE SIERRA QUECHUA OF ECUADOR

Marie Fetzer Reyburn

It is the writer's opinion that academic training in the fields of anthropology and linguistics prepares one to approach the missionary endeavor from a different (and needed) viewpoint than is traditionally found. The purpose of the present field work is the systematic analysis of Sierra Quechua culture to the end that a method or methods may be arrived at that will lead to more fruitful work on the part of the many missions working among the Indians.

Quechua culture analysis was begun shortly after we arrived in Ecuador at an agricultural mission located on a large farm twenty kilometers north of the capital city of Quito. The mission has been established for six years and has a church with ten members, a school of five grades with an approximate enrollment of fifty, an agricultural program, and a clinic staffed by a trained nurse. We were invited to begin our ethnographical and linguistic studies in the area of Llano Grande and to assist the mission in whatever way possible.

The aim of the ethnographic work was to obtain as complete a picture as possible of the total culture of the area with particular emphasis on economic and social problems, and of the changes that were taking place and the direction of these changes.

The initial step, which of course continued throughout, was to gain familiarity with the language. Few of the older people of the community can carry on a conversation in Spanish, and while many of the younger married people can and do use Spanish (due mainly to the fact that the majority of the men work in Quito) Quechua is the language of the home. Much of the time in the first school year is of necessity taken up with learning Spanish. Language learning was begun with an informant, but inevitably it was acquired better and more rapidly through attempts to use it while visiting in the community. Fluency in speaking Quechua was not gained in

the five months' time (there were many other concentrations besides language learning) but enough was acquired to carry on simple conversations while visiting and to understand much of what was said between Quechuas.

The first few weeks were spent in mapping the area, which covered approximately nine square miles. Mapping served a two-fold purpose: it was an excellent means of making ourselves known to the community, and it gave us a graphic picture of the community which served as the basis for gathering much additional information. Mornings were spent walking through the community, hedgerow by hedgerow. All the community saw us, had opportunity to greet us as we passed their houses and to inquire what we were doing; thus the people found out firsthand what our purpose was. Distance was measured by paces, and houses, eucalyptus groves, planted fields, water holes, cabuya rows, and other significant landmarks were recorded on work sheets. In the afternoons the data were transferred to a large strip of newsprint, using a scale of one inch/one-hundred yards. House types were differentiated according to construction materials. Roads, footpaths and cabuya rows were indicated by different symbols. When the map was completed, it was marked off into quadrants lettered clockwise A, B, C and D. From the center point, a series of concentric circles was drawn, and the arcs in each quadrant numbered 1, 2, 3, etc. The houses in each section were then numbered. Thus each house had a three figure designation, e.g. 1A1, 3B10, etc.

This map served as the basis for the Personnel Index File. Taking a section at a time, systematic visitation of each house was initiated.[1] During the visiting we engaged in casual conversations with the purpose of introducing ourselves to the people and of obtaining such basic information as number, names, age and relations of occupants of the house, amount of land owned or rented, type of crops, kind and number of animals, etc. This information was unobtrusively recorded in a small field notebook; often we would wait until we left the house to write, out of sight behind the corn fields. House to house visitation also afforded an opportunity to correct the map by adding houses that we overlooked or deleting

those that were recorded twice. The information obtained was later transferred to 4 x 6 cards that were filed according to section and house number. This Personnel Index File yielded information concerning size and type of family, literacy, economic conditions, population mobility, daily routine, etc. This friendly visiting we found to be an excellent means of establishing rapport with the people, and of acquiring a "feel" for their problems and their ways of behavior.

A general ethnographic file was set up, indexed by the categories in the Outline of Cultural Materials[2] that were pertinent to the area plus some further categories we found necessary to add because of the local situation. The physical aspect of the file was similar to that of the Human Relations Area Files. The first information that went into this file was gained by observation wherever we came into contact with the people of the community: workers on the farm, encounters along the paths, visiting at the school and in the homes. Often visiting would lead to participation in whatever task the members of the family were engaged in, such as picking corn, shelling corn, thrashing peas. Through participation in daily activities and casual questioning about things observed, we were able to categorize a number of attitudes and areas of activity that seemed to be uppermost in the lives of the people; we discovered the main foci of interest around which life in Llano Grande revolved: the close knit kin group activities exhibiting a strong cohesive force in social as well as economic life, and the prestige-generating fiesta system. From this point we sought the patterning of these interests, and their interrelationships.

Informant work was initiated as a further means for obtaining information. Informants of both sexes and of a wide age range were used. For this work, a series of questions was prepared before each session, designed to detail the outline of information secured by observation and to explore categories not directly observable. Sometimes the sessions were held in our house, other times in the home of the informant. Thus, through observation, participation, systematic informant work, and long conversations with friends the ethnographic file expanded.

Data in the files remain just so much raw data until they are systematized and developed into a whole. Then one can see interrelationships and patterns. When we put our data together in the form of an areal ethnography it was possible to see some ways in which the mission could direct its activities to fit the cultural patterns of life in Llano Grande. A number of suggestions were made. Some concerned the possibility of the evangelical church incorporating into its framework some of the existing cultural institutions with very little change, e.g., the compadrazgo; some concerned the incorporation of existing cultural institutions with considerable change, e.g., fiestas; some concerned the creation of new institutions that would meet existing needs in a manner that was familiar to the people, e.g., a co-operative. All suggestions were made from the point of view that changes brought about by the mission should be made via substitution based on existing functioning cultural forms. It was also made clear that suggestions based on ethnographical study lead to solutions of problems only by trial and error. While from an over all view one's culture is a rigid mold, there are too many independent variables in such a general study to allow one to consider that study as a controlled experiment. There follows a condensed selection from the ethnographic detail and the ensuing suggestions for mission activity.

The effective utilization of the language and the social structure point to a more effective mission endeavor. A. Language. To effectively reach the people it is necessary to use Quechua instead of Spanish. Although a large part of the community is bilingual, Quechua is the language that is used in the home and wherever the people gather together. Spanish finds its main use in Quito business transactions and other instances of white contact. The soul-touching topics of the Christian religion will be comprehended and absorbed only if discussed in the language that reaches the hearts of the people. It was also apparent that the Spanish used in Llano Grande is not the "book" Spanish of educated Quitenians, nor is it Biblical Spanish. Comprehension of Biblical Spanish is so low that it is

virtually impossible for even a schooled Llano Grande individual to read the New Testament with understanding. Therefore, until a Quechua New Testament is available it was suggested that portions to be used in Bible study be translated and mimeographed in "peon" Spanish.

B. Social Structure. The kin and socio-religious structure indicate that mission effort should be directed mainly toward adults: heads of families and men of prestige and respect in the community. The nuclear family was found to be a closely knit unit. In working out the kinship terminology and structure of Llano Grande age gradation was found to be the basic determinant for many terms used and for types of relationships obtaining within the structure. While there is a specific term for an older brother or sister, a younger sibling is simply called by name. Authority and responsibility are not assumed until marriage. Authority radiates from the oldest to the youngest in such a manner that individualism is almost an unknown concept. Each individual fits into a family nich and is secured there by economic, social and religious ties. An individual who withdraws from this highly structured group to align himself with the evangelicals is left without a place in the social and economic structure of the community.

The extended family was also found to be a closely knit unit, all those recognizing consanguineal and affinal relationship feeling a sense of belonging to one functioning group. Here, too, authority rests in the older members. It is this group that forms the basis of the minga, or reciprocal work group, and it is mainly from this group that the all important padrinos (godparents) are chosen.

The compadrazgo (godparent complex) binds the people together in a network of social, economic and religious ties. It is largely through the compadrazgo that economic and social security are found, and, of course, the ceremonies are controlled by the Catholic Church. When a child is about fifteen days old the father chooses a padrino and madrina de bautismo. Usually for the first-born grandparents are chosen, and siblings of grandparents for the second born; for subsequent children almost any relative may be selected. A relationship is

established between the padrinos and ahijado (godchild) such that the padrinos give advice, training, and care when necessary to the ahijado, and he in turn is at the disposal of his padrinos when help is needed. A stronger relationship obtains between the compadres (reciprocal terms used between the parents and the godparents). In times of financial difficulty, sickness, death, or in times of prosperity, one's compadre is always ready to share the burden or rejoice in the prosperity. A strong friendship that lasts until death is maintained between compadres. Every young couple also has padrinos de matrimonio. The marriage godparent makes arrangements for the wedding and bears the major part of the expense. He is the source of financial and material aid for the couple, and also becomes their counselor and mediator in case of marital difficulties. Thus, each man, woman and child is a member of a large in-group, closely bound together by mutual obligations that insure for each the security that is needed to fulfill his place in community life.

The most important activity in community life was found to be the fiesta. The fiesta is the social vehicle upon which rides the news of the community, gives the opportunity to see and be seen, the chance for young people to learn the basic ways of life, physical and mental release from the daily routine; and above all, it is the giver par excellence of respect and prestige. Besides the Church-controlled main fiesta dates falling in the months of January, April, July, September, November and December there are numerous secondary ones, and there is scarcely any large gathering of people that is not accompanied by fiesta activity, eating and lavish consumption of chicha. Priostes appointed by the local priest are financially responsible for the fiestas, with dansantes, corporales, sargentos and capitanes assisting. The expense of a fiesta amounts to thousands of sucres, as masses have to be paid, and food and music provided hundreds of people for days at a time. The financial drain is so great that it may take a man fifteen to twenty years to recover from one year's prioste duties. Fiestas, of course, are the scene of excessive chicha drinking and wholesale drunkeness. At its height there is

considerable sexual laxity. After marriage any man is eligible to "pasar fiesta." The first office is that of dansante, and through the years a man climbs the ladder to the post of prioste. "Hombres de respecto" are men who have reached the prioste rung and have retired to be alcaldes, the highest position in community life. Priostes and ex-priostes; these are the men the people look to, whose leadership they will follow.

Such a structure of kinship and social units suggests the advisability of adapting the gospel witness to the direction of flow of life in the community with the object in mind of incorporating into the church units which would have a solidarity in Christ as family and kin groups, not as individuals estranged from the very grass roots of their existence. Thus, it was suggested that the mission concentrate most on heads of families and on priostes and ex-priostes. Another recommendation was for the evangelical church to incorporate the compadrazgo into its framework, substituting infant dedication for infant baptism (according to the theology of the mission) and strengthening the reciprocal ties of the system for the believer by adding to the existing obligations the responsibility of bringing the gospel to the baptized (or dedicated) child, and the responsibility of teaching the newly married couple concerning the Christian home and family. Concerning fiestas, it was suggested that the mission could use this medium of contact with the people to explain to invited guests who had shown real interest in the gospel what the gospel is and its power to transform lives. It would, of course, be a chicha-less fiesta, with a nonintoxicating drink substituted. Bible study and discussion would end the day instead of the customary drunken debauches. (Such a fiesta was given by us with good success. Coca colas were consumed by the case!) Because of the co-operative nature of Llano Grande life, it was recommended that the mission establish an Evangelical Co-op as the church membership increased. Members would pay specified amounts, and the fund could be bolstered by proceeds from a piece of mission land set aside for the Co-op. Funds would be used for such purposes as financial help to a suffering member family, wedding and funeral

expenses, sponsoring of a Co-op fiesta designed to invite interested relatives and friends to hear the gospel and learn of the work of the Co-op, schooling for a future pastor, support of a local Quechua worker.

Other items may be mentioned even more briefly. The fact that the community subsistence is divided between out-community employment (the majority of the men work in Quito) and small plot agriculture in the community carried on by the women leads to the suggestion that the mission organize women's training classes in agriculture. These same groups could be instructed by the medical department in simple first aid and sanitation measures such as boiling water. As a concomitant to the suggestion concerning concentrating the evangelistic program on the adults, it would seem advisable for the school to launch an extensive adult literacy campaign.

Although it is not possible here to give more than an indication of the type of recommendations made to the Llano Grande mission there is no doubt that the application of ethnographic technique provides a sound basis for the planning of Christian institutions in primitive as well as urbanized areas.

Riobamba, Ecuador

NOTES

1. Visitation of each house was our goal; actually only two or three sections were completely covered in the time at our disposal.
2. Volume I of Behavior Science Outlines published by Human Relations Area Files, Inc., New Haven, 1950.

NOTES * NEWS * PEOPLE * PROJECTS

Kietzman Takes Anthropology Degree

In June of 1952 Dale Kietzman of Wycliffe Bible Translators received a master's degree in anthropology from Northwestern University. The thesis concerned Afro-American problems in Brazil. Mr. Kietzman took graduate level work in anthropology as an aid to missionary work and teaching with the Summer Institute of Linguistics. At present he is engaged in extension work for Wycliffe with headquarters in Chicago.

Nida Participates in Conference

Dr. Eugene Nida of the American Bible Society took part in a three day study conference on "Statesmanship in Africa" held in May, 1953 at the Kennedy School of Missions of Hartford Seminary, Hartford, Conn. About fifty anthropologists and missionaries discussed problems such as race relations, indigenous leadership, and church-government relations.

Coe Studies in Hawaii

Mr. Curt Coe, former anthropology student at Wheaton, is engaged in graduate study in anthropology at the University of Hawaii, Honolulu. Mr. Coe began his work in the Fall, 1953.

Anthropology Graduates Join Wycliffe

Two anthropologically trained graduates of Wheaton, Miss Dorothy Herzog and Mr. Dick Roe, were among those accepted as new missionaries by Wycliffe Bible Translators during the summer of 1953. These and others will begin their jungle camp training in Mexico in January.

Horner on Furlough

Dr. George R. Horner has returned from his first period of missionary anthropology work with the Presbyterian, U.S.A. board in Africa. He served as anthropologist for the mission in the French Camerouns, directed the native language school, and taught in the senior highschool. His anthropological research was done

mainly among the Bulu people. Dr. Horner received his Doctorat d'Universite en Letters from Sorbonne, Universite de Paris in 1950. He formerly taught anthropology at Wheaton College.

Smalleys in Language Work

Mr. and Mrs. Bill Smalley of French Indo-China were away for the annual missionary conference in April when the Viet Minh communist forces threatened their station at Luang Prabang. Mr. Smalley and another missionary returned to the station by plane and were able to remove a suitcase of language notes and other items packed during the one night they were permitted to remain. The Smalleys then settled down at Dalat, Vietnam to work on the first draft of a grammar of the Kamhmu' language.

Mr. Smalley has completed residence work toward a doctorate in anthropology at Columbia University and is a co-author of "A Christian View of Anthropology" in Modern Science and Christian Faith.

Ekvall Book Chosen by Book Club

Tibetan Skylines by Robert Ekvall, former missionary to Tibet, was recently chosen by the Natural History Book Club as one of its selections. Other books by Ekvall are Tibetan Voices (1946), Gateway to Tibet (1938) and Cultural Relations on the Kansu-Tibetan Border. The last named was sponsored by the Dept. of Anthropology at the University of Chicago. Ekvall is now serving as an interpreter with the U. S. Army in the Far East.

Bragg Receives Anthropology Degree

Mr. Floyd Bragg received a master's degree in anthropology from the University of Colorado in June of 1953. Mr. Bragg was graduated in anthropology from Wheaton, '47.

Kindbergs Begin Language Work in Peru

Mr. and Mrs. Will Kindberg have been assigned to do linguistic work with a group of Campa Indians living near the barbasco farm of a Christian Peruvian. Mr. Kindberg made a twenty-five day survey trip into the southern jungles of Peru to determine whether or not the Indians were really Campa Indians. There are thousands

of these Indians in the region of the Apurimac river who speak no Spanish and are far from any Evangelical missionary. It was necessary to make the trip to make sure that the Indians spoke Campa rather than the nearby and closely related Machaguenga, which is already being studied. Mr. Kindberg was graduated in anthropology from Wheaton College in 1952.

Lewises Arrive in Indonesia

Mr. and Mrs. Rodger Lewis are engaged in language study in Indonesia preparatory to missionary work on the island of Bali. The Lewises are graduates of Wheaton College and the Missionary Training Institute at Nyack.

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BOOK NOTES

Hollywood, the Dream Factory by Hortense Powdermaker (Little Brown and Company, Boston, 1950) is an interesting application of the anthropological point of view to the movie industry. Dr. Powdermaker has been accused by a few of abandoning scientific principles in this study, but however that may be she manages to throw considerable light on the mysteries of movie-making and the relationships between Hollywood and American culture at large. Christians who are wont to concern themselves with Hollywood and its implications for American life and Christian conduct will learn much of value from this book, which will give him a greater insight into the meanings and functions of this significant aspect of American culture.

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Missionaries to Africa and other students of African culture may be interested in a series of ethnographical studies currently being put out by the International African Institute (London). The stated aim of the survey is "...to present a concise, critical, and accurate account of our present knowledge of the tribal groupings, distribution, physical environment, social conditions, political and economic structure, religious beliefs and cult practices, technology and art of the African peoples." Each of the studies in the series is devoted to one particular culture of cluster of cultures. Each includes tribal maps and a comprehensive bibliography. A number of rather valuable studies from different parts of Africa are now available from the Institute, and more are to come. The series is known as the Ethnographic Survey of Africa. A list of titles may be found in Africa (magazine) or obtained from the Institute. The director of the project is Daryll Forde.

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